

# The Religious Inquirer

## AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

'THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN.'

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### Communications.

#### PRAYER BOOK.

Original.

MESSRS. EDITORS—Having been favored with the perusal of the Inquirer and Anchor of the 27th June, I embraced an opportunity of presenting you with my views in relation to the contemplated book of prayer by Rev. Menzies Rayner. A correspondent of yours who writes over the signature of 'M. H. S.' is opposed, it would seem, to the introduction of such a book into Universalist Churches. If, gentleman, I rightly understand the design of the author, it is to furnish laymen with different forms of prayer who may not have publicly taken a part in this delightful exercise—whose advantages have been somewhat limited and who, of course, would feel diffident in speaking extemporaneously. The article, to which this has reference, seems to be elicited by one written by 'I. D. W.' who approves of the proposed plan, and expresses a wish that such a book might be used in all our Universalist churches. Now, gentlemen, for myself, although I am often edified by listening to extemporaneous prayer, yet I am of the opinion of 'I. D. W., and am no more opposed to printed prayers than printed sermons. I am aware that 'M. H. S.' is not the only Universalist who is opposed to the Episcopal mode of praying—there are others who have expressed their disapprobation, alledging as a reason that this service will be characterised by sameness. Now who has been a constant attendant at the house of worship, and listened attentively to the prayers of any clergymen sabbath after sabbath, and has not discovered a sameness in their petitions? It has been my good fortune to hear several of our most talented ministers for months in succession, and it is my opinion that I have discovered more sameness in this part of their devotions than there would be if they should read them from a prayer book which should embrace such a variety as is contemplated.

Your correspondent, I think, labors under a

mistake. He intimates that 'I. D. W.' would oblige clergymen to read his prayers. He says, 'I hope the day is far distant when any preacher of Universal reconciliation will be obliged to read a prayer, or learn from any book, save the Bible, what he must ask for when he prays to God.' Now, gentleman, if 'I. D. W.' wishes to oblige ministers of the Universalist connexion to read these prayers contrary to their inclinations, he may reckon me among his opponents. For, if he reads against his inclination, he does not pray—it is no prayer of his—On the contrary if he reads them with pleasure and satisfaction, it is his own prayer though composed by another. But if 'I. D. W.' in his communication intended merely to use the book occasionally, and as propriety may dictate, I should consider the recommendation a good one. There are times when a minister feels a greater freedom than others—let him act as his sense of duty may dictate.

If I rightly understand your correspondent he thinks, it a matter of little or no importance with what language the ideas of men are clothed when addressing the Supreme Being, but when addressing men, care should be taken in the use of language which shall be pleasing and acceptable.—Suppose we extend the same kind of reasoning a little further to the exercise of singing, and say, it matters not whether we have bag-pipes in our singing seats, accompanied with voices corresponding to the braying of an ass and the hooting of an owl, so long as the intention is good; for the Lord looketh at the heart, and will doubtless be acceptable coming from a joyful heart 'which is precious in his sight.'

To support his argument your correspondent alludes to one man, who, in his prayer, 'chattered like a crane or swallow.' Now gentleman I do not know but 'M. H. S.' may consider this as an example worthy of imitation, but I am of the opinion, that in addition to a contrite heart, we should come before him with our best offering, and not study to appear ridiculous in the sight of God or men. Prayer is acceptable to God only when the affections are engaged, and is equally acceptable when not expressed. So far we agree with 'M. H. S.' But if we wish to clothe our prayers with language (which should be done only to benefit the hearer) why should not language &c employed which shall touch the hearts of the hearers and inspire them with devotional feelings?

I did not intend Messrs. Editors, to occupy but a small space in your columns, and therefore will conclude by observing, that although I consider prayer an important part of religious devotion, I am far, very far, from believing that our prayers

affect Deity. The sole object of prayer is religiously to affect the hearts of men. I am likewise of the opinion that as God is in heaven and men upon earth, our wants should be few and chosen. Any plan therefore which shall render the devotional exercises most edifying and instructive I shall ever be willing to approve.

EPISCOPUS.

### PICTURE OF SLAVERY IN THE UNITED STATES.

Original.

This is the title of a small work, which is being spread pretty rapidly by the Anti-Slavery advocates. It is written by George Bourne of New York. I perceive, on a slight perusal, that the author is a believer in the doctrine of unending woe, which will probably be a sufficient guarantee for an extensive sale of the book. He has ransacked the English language for opprobrious epithets to apply to the Slave-holders, and not finding sufficient variety to give full vent to his enraged feelings, seems to stoop to 'vain repetitions.'

I am clearly of opinion with this writer, that Slavery is an 'evil under the sun,' and that it ought and will in due time be abolished. But I am far from thinking that such appeals as he has made to the public, will subserve the cause in which he is engaged. They are too hasty. They will prejudice the reader. They are unaccompanied by any evidence except the word of the writer, and that is not sufficient authority, at least with me.—I never heard of him before, but I have seen men who have been for many years eye-witnesses of the condition of slaves, and who contradict much of the testimony of Mr. Bourne. I am therefore confident he has given too high coloring to his 'picture.'

Besides—such flaming addresses can only tend to create and perpetuate jealousy between the northern and southern people. The issue may be in civil war—and the result of this may be, the prostration of our government and the subjugation of the American people to a foreign yoke.—These evils certainly are within the range of possibility. The Southern people will not be forced to yield to the dictation of northern Anti-Slavery Conventions, and, therefore, we shall find discretion to be the better part.

But why are our Limitarians so tender-hearted towards the slaves? Why do they weep at the miseries of the poor African? Why are they assiduous in forming Conventions to ameliorate the earthly condition of the colored population? Is so much mercy as they claim for the slaves, con-



tained within their written creeds? Surely not. They believe with Dr. Watts—

'Far in the deep where darkness dwells,  
The land of horror and despair;  
Justice hath built a dismal hell,  
And laid her stores of vengeance there.'

Now Mr. Bourne believes all this, and that a great part of the family of man are doomed to suffer this vengeance to all eternity. Yes, according to the reputed orthodoxy of the day, many of those unfortunate slaves, now groaning in bondage, will be shut up forever in that 'dismal hell.' And yet, this same Mr. B. and thousands more, expect to be in heaven, and view these torments with perfect composure, and even with *delight*! If Dr. Emmons is to be credited, the view of this unutterable anguish, will give the joys of heaven a better relish!! Admirable consistency! They are so merciful that they will not suffer a man to be slavé to his fellow-man, if they can prevent it. It is wrong, unjust and cruel. But they can look forward with 'pleasing hope,' when from the regions of light, they shall behold these same slaves, the eternal property of the king of darkness.—To see them whipped with savage barbarity here, grieves these philanthropists, 'aching hearts;' but to see the same beings delivered over to satan and tossed on the black surges of hell—where hope never comes—this, this will cause them to sing in loud unceasing strains,—Glory to God in the highest! Hallelujah, to God and the Lamb!!

Admit, if you please, that the 'character' of the slave-drivers and slave owners, is as black with crime as Mr. B. has represented; (and he has done his best at it,) I ask, if they are any worse than his creed represents the *Almighty* to be?—They own plantations, and keep slaves to do the labor. God has made a 'dismal hell' in which he designs to inflict eternal torture on the beings he has made. The representation ascribes to the Deity a character as much worse, as his power is greater. My soul sickens at the thought. May God forgive his lost children, the foul aspirations they have cast upon his character, and grant us all, wisdom and prudence to guide our feet in the way of peace.

J. B.

#### HAPPINESS AND MISERY.

##### Original.

We sometimes hear people complaining bitterly of the 'ills of life.' One would think, judging from their observations, that the amount of happiness is far less than that of misery:—while, I think it manifest that the reverse is strictly true. Else why are people so tenacious of life? Few comparatively are willing to leave the world. But if its attractions and enjoyments are so inferior compared to its deformity and pain, we think most people would seek their exit.

Again. It is a very common remark, that 'time flies swiftly.' When two persons meet, who have been separated for a long time, and begin to enumerate some of the prominent events that have taken place since their separation, it is very common for them to express their surprise at the rapid flight of time. They say, 'it seems as though it were but yesterday, that we parted,' when in fact, ten years may have elapsed. I apprehend

time would not glide so swiftly along if our sufferings were greater than our enjoyments. If we would complain less, and rejoice more, we should appear more like grateful children of a kind Father.

J. B.

##### Original.

'It does not follow that the archer aimed tho' the arrow hit,' says a shrewd writer. I have been reminded of this truism several times since I began to preach.' One instance of which I will mention. I was preaching on the subject of union among friends, when I introduced the simile of a man and wife, engaged in a quarrel—to set forth the effects of a want of union in a religious society. In doing this, I alluded to the general observation in such cases—'that one is as much to be blamed, as the other.' At this remark a man and his wife were exceeding wrathful, and afterwards accused their neighbors of reporting their quarrels to me; when, but for that occasion, I might have supposed them a happy couple. Ah, their consciences bore witness against them.

J. B.

#### FUTURE LIFE.

Extract from 'Cheering Views of Man and Providence,' by Warren Burton.

On earth, the harder our neighbor toils for the riches of thought and the more he acquires, the more has he to communicate, enriching us without impoverishing himself. So in the future life it must be the same. The circumstance that our fellow immortal imparts to us his undiminished treasures, and receives from us in return, will serve to bind us together in the everlasting links of pleasant remembrance. There will a constant tendency to self-forgetfulness. The soul, however wedded to the pursuit of knowledge, will be still more wedded to the pursuit of the affectionate, the generous, the magnanimous. For it is these feelings which are the purest, the inmost essence of happiness. Without them, the heaven of the soul filled with the riches of knowledge, would be but an external array of the beautiful and the grand; the quickening, joy-giving Divinity will not be there.

Now as the soul has no peculiar pleasures in the spiritual state, to make it remain contented in its evil condition, and it is not its nature to rest in an entire absence of enjoyment, what shall hinder it from exerting all its energies to overcome the inward obstacles, and to struggle its way up into the free and happy heaven that is waiting to receive it?

This view supposes that all will be admitted to the same common abode in the spiritual state, as they are in the earthly. The opinion that the wicked delight to cleave only to the wicked in the future, thus increasing each other's wickedness and misery, is without foundation. It may be so in this life indeed, but the motive is not to do evil for evil's sake, not to suffer evil, but to enjoy what they fancy to be a good. Debauchees, thieves, and pirates herd together here, because in the peculiar pursuits in which they seek their pleasures, they can promote each other's object. But these pursuits and pleasures will not go with them hence, and will they herd together for mutual

misery when the bond of their union is broken? They will desire happiness and they will seek it, and where shall they seek it but in the employments and enjoyments peculiar to the spiritual state, and of course in the society of the good? And will the good turn away from them, debar them from communion? If this were possible, it is not in the least probable. Look at the state of things in this world; here are all classes mingled. The common Father inculcates love, the common Savior set the example. He set down at meat with the vile, and his compassion was common toward all. The heavenly model begins now to be imitated. The 'stand off, I am holier than thou' is passing by—is an utterance growing indistinct in the distance, to be at length heard no more. Philanthropy is stooping with a tear instead of a frown, to feed the hungry and cleanse the filthy in soul. Shall the regions of spiritual light, felicity and pursuit, be behind the still sensual and selfish earth in tenderness and beneficence?

#### LET BROTHERLY LOVE CONTINUE.

If there is any class of people, who ought to cultivate for each other, the spirit of fraternal love, it is very obviously that which professes to believe in a God of universal love. This is the inference of the Apostle John, 'Herein is love,' says he, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, how ought we also to love one another. Every believer in this sentiment ought to love his brother; otherwise he will dishonor the cause which he professes to maintain. Nothing can be farther removed from the religion of impartial love and goodness, than to indulge the passion of envy, and ill-will towards him whom he calls 'brother.' Evil speaking is certainly to be avoided by the person of that Master, who spoke evil of no man, who manifested the kindest feelings towards his enemies.

Fraternal love is made by the Savior a criterion by which to determine whether a man be his follower: 'By this shall all men know that ye are my disciples, if ye have love one to another.'—The cultivation of this principle promotes human enjoyment. It is the strong bond which holds society together. Wicked men may live amicably together for a season, but soon will discord, jealousy, and envy arise to destroy the peace of society. The peace of any community cannot be permanent, unless love be the ruling principle of the heart.—[Impartialist.] C.

#### CENTRAL ASSOCIATION.

The Central Association of Universalists met at Lebanon, Madison Co. June 3d, 1835. Br. Job Potter, Moderator, and Mrs. L. C. Brown W. H. Waggoner, Clerks, Brs. E. M. Woolley, D. Skinner and S. R. Smith, committee on letters of fellowship and ordination. Brs. E. M. Woolley, D. Skinner and A. B. Grosh, committee on discipline for the year ensuing. Brs. D. Skinner and L. C. Brown, ministers, and J. A. Norton and J. L. Kellogg, laymen, Delegates to next State Convention, with power to appoint substitutes. Br. Grosh to deliver the next Occasional Sermon. Brs. A. B. Grosh, D. Skinner and S. R. Smith, committee to draft a model or models for Church and Society constitutions, in conjunction with any committee



of the State Convention, and report at next session. Granted Letter of Fellowship to Br. T. J. Smith, of Norwich. Clerks of Societies, &c. not represented, were desired to communicate Statistical information of their Societies to Br. S. R. Smith, Clinton. Adjourned to meet at Madison village, on the first Wednesday and Thursday in June 1836.

Sermons were preached by Brs. S. R. Smith, G. Sanderson, L. C. Brown, W. Bullard, A. B. Grosh, D. Skinner, J. Potter, and addresses by S. R. Smith.

#### WHAT CONSTITUTES THE RELIGIOUS MAN?

What constitutes the religious man? what peculiar faith must he profess? what ceremonies must he practice? are inquiries which have agitated almost every age of the Christian church. These inquiries have been made the cause of much sour-hearted contention and fanatic persecution among the different sects, which have split and divided Christendom into numerous and contradictory opinions, much to the bewilderment of the sincere inquirer after truth. In endeavouring to establish to what creed the religious man shall subscribe, to what party he shall belong, professed Christians have in past ages fought with each other, until they lost the spirit of Christ, and became most sadly in want of that religion, which teaches us, 'All things whatsoever ye would that men should do to you, do ye even so to them; this is the law and the prophets.'

The Christian world has too frequently conducted like the inhabitants of Holland, who, when one of the dykes which prevent the sea from overflowing their lands became much out of repair and required immediate attention, disputed and quarrelled which of the provinces ought to bear the expense of rendering the dyke secure. While they were spending their time in this foolish and worse than unprofitable manner, the sea took the power into its own hands, swept away the whole dyke, overwhelmed a vast extent of country, and destroyed many lives and an immense amount of property. But had they occupied the time, during which they were quarrelling, in mending the dyke, the expense would have been comparatively small, and every difficulty would have been obviated.

Professed Christians have frequently conducted in the same manner. The question has been, what constitutes the religious man? Now, instead of faithfully examining the divine oracles for themselves, and if they possessed faith, possessing it before God and not in reference to their neighbours—instead of endeavouring to ascertain what would make themselves individually religious—they meddled with the concerns of others, proceeded to legislate upon the opinions of their neighbours, and decided *what they should believe and what they should not believe*. In this contest for the power of ruling the consciences of men, a power which belongs to God alone, they lost even the little religion they did possess; for so far from being actuated by the heavenly principles of the gospel, they became the children of a fanatic, cruel, persecuting zeal, as much opposed to truth, as it was injurious to the cause of Jesus.

They then decided by force of arms, the character of the religious man—and that character consisted in yielding assent to the established opinions of the times, and in observing the peculiar ceremonies of the church which was in

power. The life was not considered so essential. The most important point consisted in a strong zeal for the church and a cordial hatred of all heretics. If a person was sound in this respect, he was received as a religious man, though his life might not be so correct—while an individual who dissented from the established faith of the times, was treated as an irreligious man and an incorrigible sinner, though his conduct might be as pure as angels' and as correct as the gospel prescribes.

From these facts we must at once discover, what has constituted a religious man in different ages of the Christian world, as the various sects have successively obtained the ascendancy over the minor & weaker ones. In the Roman Catholic world, the religious man was the Papist—while a dissenter from his opinions was called irreligious. When America was first settled, he was considered religious who believed the opinions of the pilgrim fathers—to be a Baptist or a Quaker was to be marked as an enemy to Christianity and a child of the devil deserving either whipping or hanging. Thus has it always been during the times of corrupted Christianity. Men of ambitious minds, of arbitrary dispositions, and of superstitious education, have arrogated power and proceeded to deal out to the world, what they deemed to be truth; and innumerable wars and eternal contention, mixed with all the vice which must grow where there is quarrelling, have been the consequences. Indeed, so terrible are the evils which have arisen from the various attempts of men, to establish what they deemed the true faith, that we are driven to the conclusion of a certain author, 'whether men come *honestly* by their opinions or not, it is more advisable to *refute* than to *burn*, or even to *scorch* them.'

But if men have failed in past ages to point out the truly charitable rules which define the religious man, the same difficulty still exists.—Which of the popular churches of the day, will admit that a minor and a weaker sect has religious men in its ranks? Or how many are there, who, with a charity worthy of all approbation, will concede that there may be men who differ from them, and yet are religious? Such liberality is not as prevalent as it should be. One sect virtually places religion in excitement, in a multitude of meetings, in miraculous conversion, in joining the church, and in assenting to certain opinions contained in the creed book. And individuals may be found, whose reputations are spotted and many of whose actions are not honourable, who yet pass for religious men, if they have experienced all the movements of an excitable system and are members of churches. On the contrary, men may be found, who, if they happen to disbelieve in the utility of protracted meetings, to reject the dogmas of the schools, who feel that they can pray to God without proclaiming it with a trumpet, and can serve their Maker best in humble and pure lives, are denied the Christian name and denounced as ungodly heretics. Some men will not admit that a Quaker can be a religious man, though his life may shine with all the moral beauty of the gospel. And there are multitudes who will not even listen to the idea, that a Universalist can be warmed by a single spark of religion—though with them he believes that there is one God, that he is love, that Jesus is the Son of God, that he died for all men, and that it is our duty to be good. The reason of this procedure is obvious. It is because we believe that God will open the gates of heaven so wide as to admit the whole

human family, instead of believing that he will prevent a portion from entering his spiritual presence. Did we admit that some must be endlessly lost, we should be freely welcomed to the Christian name.

There are some testy persons professing the name of Christ, who feel very badly if it is admitted that any person can be religious, who does not belong to their party. They will resist such an idea with all their strength, just as though those of every nation who fear God and work righteousness, are not accepted in the sight of heaven. Such characters are well described by an author, when he said of a certain individual, 'there goes a fellow, who, if he happened to have but *two* letters to his name, would abuse every body that had *three*.'

But, let us leave these ravings, and turn to Christ, the true foundation of faith and practice. We must endeavor to avoid the injustice and irreligion of other times. Instead of endeavoring to ascertain what will make our neighbors religious, let us diligently inquire what will make *us* religious people. And as we learn Christ, so must we walk in him, without any reference to what others think of us. They may deny us the christian name—they may declare that we can never be saved if we hold our present opinions—but be it recollected, that our acceptance or condemnation in the sight of Deity does not proceed from the opinions or anathemas of short-sighted men—we stand or we fall to God, and to him alone.

It is not now my intention to point out what Universalists conceive to be essential to the christian character. Let every person find an answer to the question, by searching the Scriptures. I close however, by stating that 'the good man who makes but little noise about his piety, gives infinitely more evidence of true religion, than the arrogant, trumpet-praying, bigoted hypocrite. *Herald of Truth.*

#### SOCIETIES.

The following judicious remarks relative to the formation of societies, we extract from a series of articles entitled 'friendly remarks' published in the Concord Star & New Hampshire Universalist. We hope they will be read with attention and profit. Eds.]

I now come to notice some things in the conduct of societies and individuals professing Universalism, which serves to dishearten the preachers of our order, and to prevent the more rapid spread of the truth. There are not a few places where there are many believers in the glorious doctrine of a world's salvation, but no regular society—and perhaps one reason why there is none is, the fear that they could not obtain a preacher if they should organize. Now this is the very best and the surest way to obtain a minister. Let the believers in any town or parish form a regular society and raise a sufficient sum to defray the necessary expenses of as many days preaching as they may feel able, (being cautious that they do not go beyond their means,) to have in a year, and they need not fear that no one will go over and help them.—In such a case the preacher would feel that he is not intruding upon them.

But 'what is every body's business, is no body's'—there is no one to go forward. Now my brethren I beg of you not to let this be your excuse any longer—you have them among you



who are capable of going forward in the work of forming a society.

Let a few men young or old, or both, commence, and say to your neighbors who are believers,—brethren we are determined no longer to 'spend our money for that which is not the bread of life, or our labor for that which does not satisfy,' neither will we be indifferent to the cause of truth—we will do what we are able for the support of what we believe to be gospel truth, and if we cannot have but two Sundays preaching in a year we will have that, and show ourselves on the side of the gospel; and now we ask your co-operation in this work.

If such a course should be taken by our brethren, we should not see them paying their money to support what they believe to be false—nor neglecting to support what they believe is the truth of God; but consistency would be apparent in their conduct.

When a society is formed, be cautious about running into debt, be prudent in the fulfilment of all contracts, punctual to attend all meetings, whether for devotion or business—and consider this business as you do other important transactions, as necessary to the prosperity and happiness of individuals and the community here, even in a political or civil point of view, and as all important to that moral culture which is necessary to a participation of those spiritual joys which the mind craves, and into the enjoyment of which we shall be brought when mortality shall have been swallowed up of life.

Let societies not discourage our young preachers by expressing an unwillingness to employ them on account of their age in the ministry—but remember that on societies, in a very great degree it depends, whether we have able preachers of the New Testament—as it is for them to say whether they will patronise a beginner, and thus assist him to be what they desire to see, or refuse to employ him and compel him to leave the work.

It is sometimes the case that young preachers are more useful in the ministry than older ones—being full of zeal and ardour, which when accompanied by a proper degree of knowledge, does much towards the upbuilding of the cause of truth. Brethren, suffer me to say one word with respect to your treatment of young ministers—I am of the opinion that you are not generally sensible of the influence you may exert on the mind and feelings of a young brother who is just commencing in the good work of a gospel preacher. He looks to you for encouragement and every little attention you bestow on him serves to give him strength to go forward—while every neglect you manifest strikes a death blow to his heart,—he is frowned upon by all the partialist sects, and if his own brethren do not sustain him, who will?

Let societies act discreetly in this, and all other respects, and our cause will flourish more abundantly than at any former period.

#### BOOK OF PRAYER.

Br. Menzies Rayner, as we learn from a late number of the Inquirer and Anchor, contemplates publishing a prayer book proper for the use of Universalists. There is no doubt of Br. Rayner's ability to execute a work of this kind—but there seems some, respecting its utility.

Br. Whittemore hopes that book praying may never obtain in our denomination. Br. Williamson thinks it necessary that our words should be 'few and fitly chosen' in prayers as well as in sermons. The first depreciates the coldness

and formality of praying by book—the latter, the rashness and haste of extemporaneous prayer. For my part, I think both are right.

Prayer should be considered before offering it—the words should be 'few and fitly chosen,' and a man should not 'rush into it as the horse rushes into battle.' But the prayer should not be considered by another for the petitioner—he should not go to the work with fiery, furious haste, nor yet with cold and tedious formality. I believe neither in written forms, nor in instantaneous inspiration. So far, on the subject of a prayer book for the use of our preachers.

But we need a good collection of printed prayers for the use of those unaccustomed to pray in public assemblies—for our laymen who choose to preside at occasional meetings of our societies. It should not be used, however, as a matter of fixed form—but as models of what prayers should be on the various occasions, and under the various circumstances in which they should be used.

Br. Whittemore hopes our preachers will not steal Br. Rayner's prayers. I hope they will buy them, if they use them at all, and that the people will become so well acquainted with them as to be able to detect all plagiarisms, and have boldness to point them out—this will soon stop any contraband trade in this article, should any be disposed to carry it on.

After all, it may be easier to tell what prayer should be, than to make it so. Long prayers—prayers of from fifteen to thirty minutes!—still continue to be offered and preached against, by the self-same individuals! in defiance of a wearied people, sneering opposers, consistency, reason and Scripture. Cant and stereotype phrases, such as 'lighting up the scenery of nature, and performing on the stage of the universe'—'raising us up on the rainbow of the new covenant'—'making ministers come up to the mark and play the man for Christ Jesus'—and various others, equally beautiful and appropriate, will continue to be used in defiance of gravity, taste and common sense, though Br. Rayner publish twenty prayer books—though Br. Whittemore deprecate stereotype forms and formal phraseology—though Br. Williamson write against rushing into prayer, and in favor of 'few words fitly chosen'—and though Br. Grosh continue to write against long prayers, which shall embrace every thing except the subject to which the prayer should belong. Is Ephraim joined to his idols? If so, we should let him alone.

Mag. & Adv.

My counsel shall stand, and I will do all my pleasure.—BIBLE.

As believers in universal, impartial salvation, we maintain that God's wisdom or purpose, as made known in holy inspiration, is amply sufficient for proof of the doctrine. My counsel shall stand, is the asseveration of Almighty God. We understand by the term *counsel*, will, design or purpose; and whatever that will or design of God may be, it is very sure of being accomplished. That the Deity wills the salvation of all men, is what the scriptures very explicitly declare.—Says the Apostle Paul, God will have all men to be saved and come unto the knowledge of the truth.

But those who limit the Holy One of Israel, and assert that only a part of the human race shall finally obtain salvation thro' the grace of God, are anxious to make us believe, that God's will in the salvation of man, is nothing but a

mere will of pleasure or desire. God would be very well pleased, we are told, with the complete salvation of the world of rational beings; He most ardently desires the event: He has sent his Son on the benevolent mission of saving all men. He knows no favorites, for he sent his Son to taste death for every man, and is willing that all should be saved. But, further, we are told that the mere *willingness*, as they express it or *pleasure* of God in the salvation of all men, is no proof of the desirable event.

Now, we are not ready to concede so much to our limitarian opponent, as he seems to demand. If he admit that God has *pleasure* in the salvation of all men—as he is most willing to—we will quote him the words of the Almighty as they stand at the head of this article. *I will do all my pleasure.* Once admit that universal salvation is embraced among those things in which the Almighty has *pleasure*, and the proof that all will be saved, is as strong as the word of God can make it, since God will do all his pleasure. We can ask for nothing more certain than Universalism is made, by this proof. If we have an assurance that our salvation is an object of pleasure with our Creator, we may fasten our hopes with the most unshaken confidence, on that *pleasure* as being as immovable as the throne of the eternal. As sure as the immutable word of God, is his declaration that he will do all his pleasure.

If we should concede to our limitarian opponent, that God has nothing as it regards a *desire* in the case, we might argue on the Omnipotence of Jehovah, as sufficient to secure the event. In the book of Job we read that 'God is in one mind and none can turn him: and what his soul desireth, even that he doeth.' Now if the salvation of all men is an event that God desires, we may rest assured that what his soul desireth, even that he doeth. We must deny that God does desire the final salvation of all men, or the proof is beyond refutation, that all will be saved.

Another consideration is worthy of our notice. God says, by the mouth of the prophet, that he has no pleasure in the death of the wicked. If the pleasure of God consisted in the eternal death of the wicked, we should argue thence, that endless misery would be their doom, inasmuch as he will do all his pleasure. We cannot admit that the Deity will suffer that eternally to exist, which is *displeasing* in his sight. Therefore it must be a pleasing consideration to the benevolent heart, that God has no pleasure in the sin and suffering of the children of men.

Impartialist.

#### CURE FOR TROUBLE.

There are many honest souls in the world who are disposed to be in trouble continually. *Disposed* we say—for come what will they yield to the impulse of their feelings—and every little cross or vexation is magnified to ten times its original importance. Such people can never be happy, until they find some cure for this habitual gloom. We have often heard them express a desire to ascertain some remedy for their disease—and we have never heard a better one than given in the language of John Howard.—He says,

'Set about doing good to somebody—put on your hat, and go and visit the sick and poor—inquire into their wants and minister to them—seek out the desolate and oppressed, and tell them of the consolations of religion. I have



often tried this method, and have found it the best medicine for a heavy heart.'

We commend this course to the consideration and practice of all our desponding 'gloom-  
-itarians.'

Star.

## INQUIRER AND ANCHOR.

SATURDAY, JULY 11, 1835.

**MODESTY AND HUMILITY.**—The following curious resolution was passed at a meeting of the New York colonization society, and is worthy of being recorded as a monument to the extreme modesty and humility of modern professors.

'Resolved, That the practice of suffering a sixth portion of the population of this christian land to perish, destitute of the volume of revelation and the gospel ministry, is inconsistent with the profession of zeal for the conversion of the world.'

What do these men mean by the word perish? No doubt, they use the word here in the same sense that it is used by them in their preaching. It is with them no more or less than the endless damnation of the soul.—With this view of their meaning by the word 'perish,' let us look at the resolution, and see what it claims. It seems that it has been their practice to let about a sixth part of the population of this christian land go to hell, without the Bible or the ministry of the gospel. Hence they resolve that the 'practice' is a bad one. Surely if these men have it in their power to save their fellows from perdition, they have been guilty of a most wretched practice. But so it is, they have suffered it to be so. Now if they had not power to prevent it they could not have said that they suffered it. Hence we must understand them to claim that the eternal destiny of a sixth portion of the population of this country is at their control. If they allow it to be so, then will the people be saved; but if they do not put forth a hand they will surely be damned, and that without remedy. It is true these claims are put forth in the form of a confession of remissness in duty, but the spiritual pride shows plainly through the false garb of humility, thus assumed.

Again. How much more benevolent do these men claim to be than their Maker. Hence God has been at work sending a sixth part of the population to hell, without benefit of clergy, and these men have stood and looked on, until they are satisfied they had done wrong in so doing. Hitherto they have been in the practice, of suffering God to do about as he pleases; but it is a 'bad practice,' and now they are going to take the business into their own hands and save those that God has been in the habit of leaving to perish. To us this looks something like, 'exalting ones self above all that is called God on earth.'

We could wish men could see themselves as others see them, and reason as well in one case as in another. They can see, that their indifference is inconsistent with their professions, and to look on and see men go down to hell, without an effort to save them is inconsistent with their characters. But yet they do not see that it is at all inconsistent with the infinite perfections of God to hurl his creatures by millions down the gulf of endless perdition!! When will men learn to respect the name and the character of God as much as they respect themselves?

L. D. W.

**THE DEVIL.**—'My friend,' said a Universalist to his Limitarian neighbor, 'what do you think of the devil?'

'What do I think of the devil?' said his neighbor, 'a strange question truly! Why, I think he is the old serpent and satan, once an angel of light, who rebelled against God, was cast out of heaven, and is now doomed to the pains of hell forever!'

'Do you really think,' said the Universalist, 'that

there is such a being in the universe—a real, bona fide, personal devil, with horns and scales, and cloven feet and the tongue of a serpent?—a being who was once an inhabitant of heaven, who waged war with his Creator and was driven out to take up his abode in Pluto's smoky regions?'

'Yes, I do think so; and I guess you will find it so before many years; for he is now going about like a roaring lion seeking whom he may devour, and I am very much mistaken if he has not already got an eye fixed on you as an intended victim. Stirring you up to make sport of him in this way, he calculates pretty largely on taking you along with him, and also your Universalian friends, whose minds he has blinded with the delusive doctrine that all will be saved, and who are given over to believe a lie that they might be damned.'

'What! do you suppose he wants me—and Universalists generally—who care so little about him?'

'Yes, you are the very persons he wants—the very persons who are duped by his wiles and will be caught in his toils—the very persons on whom he places his most sanguine expectations for companions of his misery in hell. And my word for it, unless you repent and believe very soon, the door of mercy will be closed forever; and then he will have you sure enough without remedy.'

'Your word for it!' said the Universalist—'Your word' may indeed be considered of some consequence by many; but with all your assurance I regard it as a very small thing, since I have a *thus saith the Lord* to the contrary. It is more than intimated in the word of God that both the devil and his works shall be destroyed. Read Hebrews ii. 14. 1 John iii. 8. You however seem to think I must repent and believe—i. e. repent of Universalism and believe in a personal devil, I suppose you mean—in order to keep out of his clutches. But really, do you imagine he expects to catch me with other Universalists, and carry us away to roast us in his sulphurous domains?'

'Imagine! said the Limitarian, drawing a very deep and dolorous sigh, 'I don't imagine any thing about it; I know he will have you, unless you renounce your doctrine and turn to God. You seem disposed to make yourself merry with a very serious matter; but I charge you to beware! and I warn you to flee from the wrath to come before it is forever too late!'

'O no; you very much mistake,' replied the Universalist, 'I have no disposition to ridicule serious things; and since you seem to lay this matter so much at heart, I wish to make some further inquiries relative to that old serpent who, you believe, has such evil designs upon Universalists. As to his character, is he wicked, or righteous, or does he stand upon the 'middle extramere?'

'O—h, your heart is hardened,' said his neighbor with a very godly groan—'your mind is blinded, or you would not have asked that question. You well know he is an evil being, desperately wicked, and the first cause of all the evil in the world. And even now in the depth of his wickedness he is instigating men to disobey God, and is leading souls to ruin swift and sure—and you among them.'

'Not so fast!' said the Universalist; 'it may be otherwise. You say he is a very wicked being and that he 'calculates pretty considerably' upon taking Universalists with him down to hell. But do you not recollect that the Bible says, *the expectation of the wicked shall perish*? (Prov. x. 28.) If he has any expectations of tormenting or being able to exult in the torments of Universalists forever, he will surely be disappointed.'

The Limitarian groaned again more sadly than ever, and then the conversation ended.

R. O. W.

**ANOTHER RESOLUTION.**—The American Tract Society, at its last meeting proposed among others, the following resolution.

'Resolved, that grateful praise be rendered to

God, for the success which has attended the efforts of this society the past year.'

Whatever others may think of such notes as the above, we are clearly of the opinion, that they are highly improper. It is a custom in public bodies to pay a compliment of this kind to their presiding officer, but probably in nine cases out of ten, it is on the part of many who note, designed for no more than an empty compliment. To this however we have no very serious objection. If the conduct of members of any assembly, have no other way of convincing a president or moderator of their regard for his services, we have no particular objection, that they should flatter his vanity a little by a formal vote of thanks. But we are not aware that God ever required any such *lip service* of his creatures. He has never required man to decide by votes whether he is worthy of being praised for any of his blessings.—At all events it wears, in our view, but little of the appearance of that spirit, which enters into the closet, and when it has shut the door, pours out its offering of gratitude and of prayer to God. On the contrary it looks more like the work of a pharisee, who prayed that he might be seen of men. 'Be ye not as the hypocrites are, for all their acts, they do, that they may have praise of men.'

L. D. W.

**CHRISTIAN SECRETARY.**—This is a paper published in this city (Hartford) 'under the patronage of the Connecticut Baptist Convention,' and devoted to the interest of that denomination of professed christians. It has been published several years, having arrived at its fourteenth volume. But from some recent complaints which we have noticed in its columns, and from some measures taken by the Baptist Convention at its late session in its favor, we guess it gets but a lean support. A correspondent who sent in several new subscribers gives as a reason for the exertions he made, that he had 'understood that the paper would probably be discontinued, unless some further exertions were made to pay its expenses.'—And the Editor says, remarking upon the letter of his correspondent, that the publisher 'feels confident that his brethren for whom he labors do not wish him to continue the service at a loss.' Hence the Baptist Convention having the paper under its patronage passed the following resolution during its session at Middletown on the 10th ult.

'Resolved, That Bro. Canfield be requested to continue the publication of the Christian Secretary, and that the members of this Convention pledge themselves to make immediate and strenuous efforts to obtain at least 300 additional subscribers.'

These things appear to us to be a very plain indication that the paper is at rather a low ebb. It will not probably be discontinued, for the members of the Convention will strain every nerve to bolster it up, rather than suffer the dishonor of having it die a natural death. There will be renewed begging and pleading for the poor pining Secretary, the favorite bantling of the Connecticut Baptist Convention.

But what does all this tell for the Baptist denomination in this state? It certainly makes no very favorable report. Is the denomination on the decline? Out of the numerous churches in the state, cannot one paper find a comfortable support? If not, we should guess that the cruel notion of endless misery is not relished quite so well as it has been in days that are past and gone. It requires effort to make people believe it is the best and truest doctrine in the



world. And—we are no prophet, but—we venture the prediction that a few years only will elapse before it will require still other and extra efforts to sustain, not only the Secretary, but the *sect* which supports it, and especially the notion of endless torture. Strange that such a notion should ever have been believed by any benevolent man. There were 'seven wonders of the world' discovered in 'old times,' and we may regard as the eighth, the far greater wonder that men can believe and cherish a doctrine so destitute of all scriptural evidence, and so opposed to all that is holy, heavenly, angelic, and Godlike in the universe! It is now waxing old and we hope it soon will vanish away.

R. O. W.

**PRAYER BOOK.**—Our readers will recollect, that we a short time since spoke of Mr. Rayner's proposal to publish a book of prayer, proper to be used by Universalists, expressing at the same time our conviction that such a work would be useful. We perceive that our remarks have called forth from our brethren a variety of sentiment. One 'deprecates cold and formal book praying.' 'Another hopes it will be long before Universalist ministers will be obliged to learn from any book but the Bible what to pray for.' Another thinks, that prayer should be studied, but that every one should choose for himself the language in which he will clothe his ideas.' And still another thinks he should feel very awkward in going to his father, with a written request, for a piece of bread.' Now, brethren, since you have thought us worthy of so much notice, first let us say, that all these things, prove that brethren do not always think alike. We will not trouble any of you with a long article, but we beg you, hear us a word. That we may not be partial we will say a word or so to each of you. Br. Whittemore, you dislike 'cold and formal praying.' So do we; and we equally dislike 'hot' and incorrect praying. Br. M. H. Smith. You hope it may be a long time before ministers in our denomination will be obliged,' &c. &c. So do we. And we hope it will be still longer before they will be obliged to pray at all. We want them to pray willingly.

Br. Grosh. You think prayer should be meditated, but that one should not choose words for another. Why then do you not have a whole congregation pray together each in his own language, instead of having five hundred people, hold their peace, and one minister select and utter words for them all? Br. Fuller. You would feel a little awkward in going to your father with a written request for a piece of bread. Very well. Suppose you were to send another for the bread, [you sometimes, get another to pray for you.] would you not also feel a little awkward in sending by a messenger, who would insult your father, in his manner of asking the favour? There, we have done. If your remarks are designed to apply to private prayer, they may be just. But when applied to public prayer where the preacher or speaker, has not only to order his speech right before God, and bear his duties to him, but where he should express himself in such a manner, as to raise the same holy desires and feelings in his hearers; they appear wide of the mark.

I. D. W.

**MOHAWK RIVER ASSOCIATION.**—This Association met at Russia Herkimer co. N. Y. on the 10th ult. E. Varney Esq. was appointed Moderator—Br. J. Whitney Clerk, and Br. J. Britton assistant Clerk. The society in Middleville received fellowship—and a letter of fellowship was granted to Br. O. Wilcox as a preacher of the everlasting gospel. A resolution was passed requesting clerks of societies not represented to communicate to Br. S. R. Smith the statistics of their respective societies; and delegates attending

this Association were requested hereafter to give a regular statement of the situation, moral and spiritual growth of the societies they have the honor to represent. Br. D. Skinner was appointed to deliver the opening address before the Association at its next session. Adjourned to meet at Leyden, Lewis co. the 2d Wednesday and Thursday in June 1836.

Sermons were delivered by Brs. J. Britton, F. Langworthy, J. Whitney, L. C. Brown, G. Sander son and D. Skinner.

**UNIVERSALIST BOOKS.**—We have recently received at this office a large quantity of Universalist Books; and have now for sale—Life of Murray, (cheap edition) Paige's Selections, Balfour's 1st and 2d Inquiry Ancient and Modern History of Universalism, Ballou on Atonement—Do. Notes on the Parables, Do. Lectures—Sermons,—Examination of future punishment—Nine Sermons (a new work recently issued from the press. Whittemore's Notes on the Parables Hell Torments Overthrown, Streeter's Hymns (pocket edition) Smith on Divine government, Balfour's reply to prof. Stuart, Universalist Expositor, Danvers Discussion, Boston Discussion, between D. D. Smith and Adin Ballou; together with various other Books and pamphlets, comprising a general assortment of Universalist publications.

Those desirous of purchasing are respectfully requested to call and examine for themselves.

Hartford, July 6.

**THE VICTIM.**—Directly opposite our dwelling, boards a distressed victim of the popular and unhallowed doctrines of Partialism. He has been a virtuous and a respectable citizen of the town of Jackson, Washington Co. N. Y., and his name is Cowen. He is now under the care of Dr. Thompson for the recovery of his health, and a sound mind. He is apparently in the depths of despair and his mortal powers impaired and deranged, by the dreadful burden that has been laid upon his shoulders. We have a few times called on him at the request of his Physician for the purpose of administering a word of comfort, and soothing if possible that mental anguish, that is fast crushing him down to the earth. To him there is scarce a ray of hope remaining, and he does little but lament and weep over his sad condition. When we talk to him of the riches of redeeming grace, and the extent of that love in God which the waters of sin and the floods of iniquity cannot drown, a ray of hope appears occasionally to dawn upon his darkness, but soon he reverts to his old theme and weeps like a lost child.

Under these circumstances it has been an object to draw his mind away, as much as possible from the sources of his misery, and lead him to a contemplation of those cheering and animating truths which from the basis of the Gospel of Jesus. From this cause, we suppose he is growing somewhat fond of our company, and yesterday with his keeper came into our study, to converse with us. The following conversation will give our readers an idea of the state of his mind and the causes of his mental alienation.

'Good morning Mr. Cowen. I am glad to see you Sir, and I am glad too that you are so well. You are much better to day I perceive?'

Oh yes. My health is perfectly good, but my soul! My poor soul!!

What is the matter with your soul?'

Oh! I fear that it is in a bad state. I am afraid I shall be lost.

But what makes you fear that you will be lost. Have you not a good Father to take care of you?'

Oh! yes. But my sins, my sins are many. I am a great sinner.

Well if you are a great sinner the promise is to you: for the Savior came to save sinners.

I know it but my sins are many and aggravated. I have broken Gods law and done evil to his cause. I have spoken evil of my fellow creatures and taken that which did not belong to me. Yes indeed my sins are many.

Well suppose they are. Did you never read that scripture which saith that 'when sin abounded grace did much more abound? No doubt your sins have abounded but God's grace shall much more abound. Why then are you cast down?'

Oh! I feel that there is a work for me that I have not done.

But what does God require you to do. You have sinned, and he requires you to sin no more. If you have taken wrongfully from your neighbor, restore what thou hast taken, and do not the same again. This is repentance, and it is all that God requires you to do. Moreover he has promised, saying, 'Whoso confesseth and forsaketh his sins shall find mercy. You have confessed your sins and you say you mean to forsake them, and yet you are afraid that God will not be as good as his word, and show you mercy. Why do you then distrust your Father's faithfulness.

Oh! I suppose it is on account of my unbelief.

Your unbelief! And do you suppose that God will not be true because you do not believe. You have you say injured your neighbors. If they should tell you they would forgive you, you would believe them I suppose.

Yes, I should believe them.

And yet, when God says that he will forgive you, and have mercy upon you, you cannot believe him. Be assured though you believe not, he is faithful. You may indulge your doubts, and your suspicions of his truth. But he will be true; and though you will not believe, yet he will have mercy upon you.'

Thus the conversation continued for some time, and he left us, to return, we suppose to his lonely contemplations, upon the hopelessness of his condition. Poor stricken sufferer! Thou hast indeed fell among thieves and rebels, who have stripped thee of thy raiment and left thee naked and half dead. Our hearts bleed for thy woes.—And though the priest and the Levite may cast thee off there is one that careth for thee.

But kind reader, what shall we say of the men, and of the measures and doctrines, that cause such evils as these. Are they messengers of the gospel of peace? Are their measures such as are approved of God unto salvation? And are their doctrines the pure and joyful tidings of the gospel? Such instances are not rare, and they must be known to those who engage in the mad schemes of proselytism from which they proceed.

Once more we sound the alarm in their ears. Sirs, if ye are not dead to all sense of humanity, and if your consciences are not seared as with an hot iron, we beseech you in the name of God and humanity, desist from your unholy warfare upon the hopes and the happiness of your fellow men. Repent, lest he come and smite you with a curse. 'As many as we love we rebuke and chasten; be zealous therefore and repent.

I. D. W.

**FREE AGENCY.**—There is perhaps, no principle of doctrine to which men cling with more unyielding pertinacity, than that of Free Agency. Men will have it that they are free agents, and that they are free to act and to choose, as they see fit, with the most perfect freedom, and without any determinate control from God. To deny this, is said to make men 'mere machines,' and hence it must not be denied.—God has given man an agency, and it is contended that he himself, can never interfere with the free and untrammelled exercise of this agency, without violating the principles of his government. Now it is not



our design in this article to enter into a very particular examination of this doctrine, but only to view it as it stands connected with the prophets. It appears to us that the admission of such an agency, in man, would entirely destroy all prophecy. Those who have read the prophetic writings of the Old Testament are aware that God, has at divers times foretold many events which were dependent upon human agency for their fulfilment. If then he had previously placed that agency beyond his own control the question is, how he could foretell an event which was dependent upon it?

We will take as an instance, in point, the death of Christ. This was long foretold as being positively to come to pass, and yet the reader will recollect that it was to be brought about by human agency. If God had determined not to meddle with, or control that agency, how then could he promise that its operations should be thus and so? or how could he make his word responsible for the operations of an agency over which he had no control? Should it be said that his knowledge enabled him to see the remote as well as the present results of that agency, and hence he could predict events; we reply—He could not know that any event would come to pass, unless it was absolutely and positively certain that it would be so. For instance, God could not have known that Christ would suffer and die by wicked hands, unless it was certain that it would be so. If then it was certain to be done, we ask how came it to be established as certain? Did that certainty, arise from the random operations of an agency which God had determined not to control? Or did God reserve to himself the right of moulding that agency at his will, and making it the instrument of his own work, thus predicated the certainty and truth of his predictions upon the power of his own Almighty arm? These are questions which are well worthy of being considered by those who hang the immortal destinies of men upon the slender thread of human agency. For us if we believed in the common doctrine of 'agency' we should have but little confidence, in any promise or prediction which for its accomplishment depended upon human means, for we might not know but the free and unbiassed agency of men would fail to perform the work. R. O. W.

Br. L. F. W. ANDREWS.—The following from the pen of Br. Andrews we copy from the Southern Evangelist. It will be seen that he designs visiting this section of country during the present season.

Our intention is to travel towards the place where the sun riseth;—to gather knowledge from the 'wise men of the East,' for future use;—to inhale the health-inspiring breezes at the foot of the White Mountains, and to snuff up the cooling zephyrs on the green hills of Vermont. Perchance we may run down a little to the tide waters of the Kennebec and the Androscoggin, in order that we may get tidings of the soundings along that shore—shake hands with our old friend, of whose *Pilotage* in those bays we have such fair report—and look in at the *Intelligence* office, hard by, for the light of that countenance which vieweth only to bless the beholder. We expect too, to see the 'Watchman' on his sacred battlement—to hear the well known notes of Zion's *Trumpet*, discoursing in strains of peace and blessing, and to watch the mellow radiance of that Eastern *Star*, which is a beacon light to the benighted traveller. We shall also be at the 'Jubilee,' if the Lord will,—that 50th anniversary convocation of 'Pastors, Teachers and Evangelists' from the

North, West, East, and South, of our own free land. What an assemblage will be there! How our heart swells at the thought of there meeting face to face many, very many, 'whom not having seen we love' with the heart's best affections.—There too we trust to renew some long cherished friendships with the faithful *Inquirers* after truth and the able *Messengers* of the new covenant of salvation—to hear of the spread, as with the speed of *Telegraphic* signal, of the glad tidings of an *Impartial* gospel through the land—and to shake the friendly hand of those with whom, in days 'lang syne,' we have held sweet counsel together, and walked to the house of God in company.

Thence, after imbibing more zeal; drawing a yet further supply of gospel armor from the *Magazines*, which are accessible to us; having our hopes made even yet more as an *Anchor* to our souls both sure and steadfast, we shall set our face again towards that sunny clime which is now the home of our adoption, tarrying perchance by the way in the good city of Brotherly Love, long enough to exchange kind greetings with those *Liberalists*, of whose bread we have oft eaten and of whose kindness we have oft shared. It would give us pleasure also to sojourn a brief space in the Monumental City—to witness the progress of the highway of the Lord, which the *Pioneers* of truth are there opening through the moral wilderness which surrounds them;—thence to climb the towering heights of the Alleghany, and by the clear light of a well known *Star* which reflecteth its radiance throughout the western horizon, to note the faithful *Sentinels* stationed here and there in the great valley, in defence of the religious rights and liberties of man. But this would be more felicity than we dare anticipate in one brief season.

In all our journeyings however, from Dan to Beersheba, we shall take care not to lose sight of our friends whom we leave behind. They shall hear from us frequently, and when we return in the autumn, we hope to come in the fulness of the blessing of the gospel of Christ, and to find that 'as they have received Christ Jesus the Lord, so have they walked with him, being established in the faith, as they have been taught, and abounding therein with thanksgiving.'

The Western Reserve [Ohio] Association met at Geneva, on the first Wednesday and Thursday in June. Brs John M. Baldwin, Moderator, and N. Rice, Clerk. The towns of Westfield, Geneva, Saybrook, Carlisle, Eaton, Olms lead, Newbury, Oswell, Pierpont, Monroe and Conneaut were represented. The four last were received into fellowship this session. Br. Asahel E. Kelsey, Solomon Johnson and Philander Knapp, were appointed Committee of Discipline. The thanks of the Association were tendered the Methodist Society for their liberality in opening their house for the accommodation of the Association.—Levi Parris, E. Beals and Ami Bond, Jr. Ministers were present. Circular Letter by Br. Bond, who has lately moved to Saybrook, Ashtabula co. Ohio. Prospects encouraging. Adjourned to meet at Windsor, Ashtabula co. first Wednesday and Thursday in June 1836.

Mess. & Uni.

NEW SOCIETY.—At an adjourned meeting of a respectable number of believers in the reconciliation of all men held at Burlington Ct. July 4, Br. R. O. Williams was chosen Moderator *pro tem*, and Br. John Bacon Clerk. A society was then

organized by the adoption of a constitution reported by a committee previously chosen for that purpose, and the choice of officers. The officers consist of a prudential Committee, Clerk, Treasurer and Collector. Br. J. Bacon was elected clerk of the society.

A lecture was delivered on the occasion to a respectable number of attentive hearers. The cause in that place under the judicious labors of Br. W. A. Stickney appears to be in a very flourishing condition. The day on which the society was organized, hallowed as the anniversary of American liberty, we hope will lose none of its charms in the view of brethren in this place by being connected with their opening prospects. And we trust that the spirit of patriotism which its annual return naturally inspires, will kindle into a purer flame in the breasts of this little flock, and impel them to renewed exertions not merely for the preservation of civil liberty but for the achievement of mental freedom and to the extension of that liberty wherewith Christ hath made them free. R. O. W.

#### PRAYER BOOK.

Original.

MESSRS. EDITORS.—Some of my brethren have taken exceptions to the word 'obliged' as used in the following sentence, contained in my article on Prayer Books, which was published in No 13 of the 'Inquirer and Anchor,'—'I hope the day is far distant when any preacher of Universal reconciliation will be obliged to read &c'—

Allow me to say that I did not intend to convey the idea that any means would be used by the author of the Book to compel men to use it; but it referred to the preacher, and the hope was indulged that no man would be obliged to read a prayer, or be unable to pray at all.

I shall have no controversy on this subject—I have a right to my own views and I am willing all others should enjoy theirs. But from the formalities of a prayer book may we ever be delivered. M. H. S.

#### List of Letters received at Hartford for the month ending June 30.

J. E. H. Toronto U. C.—J. F. Brooklyn—B. T. Warren Springs Ga.—P. M. Toronto—D. H. South Hampton—P. M. Amherst—U. F. C. Woodville Miss.—P. M. Calhoun's Ferry—Z. W. Plymouth—C. M. Middletown—S. S. Worcester—N. H. Bethlem—J. M. Cummington—W. L. H. Norwich City—W. B. C. Wyoming—J. M. Amherst—E. S. D. East Sheffield—P. M. New Haven—C. M. Middletown—S. L. Elkton Tenn.—L. C. New Marlborough—P. M. Charleston—D. M. Bridport J. B. Burlington—W. D. H. Brandon—B. S. Clarkesfield O.—S. S. Columbia—P. M. Batavia—L. L. Berlin—P. M. Marietta—C. W. West Brattleboro'.

#### Religious Notices.

Br. J. Shrigley will preach at Poquonick on the 2nd Sunday in July; and at Suffield centre at 5 o'clock same day.

Br. W. A. Stickney will preach at Burlington on the 3d Sunday in July, and at New Hartford centre at 5 o'clock same day.

Br. J. Shrigley will preach in Chickopee Village (Springfield) on the third sabbath in July.

Br. C. Spear will preach in Hartford on the third Sunday in July.

Br. S. Davis will preach at Dry Brook on the third Sunday in July, and at Broad Brook at 5 o'clock same day.

Br. R. O. Williams will preach at Durham on Friday evening July 24th, and at Killingworth on the fourth Sunday inst; and at Upper Middletown on Monday evening following.

Br. J. Shrigley will preach at Barkhamstead on the fourth Sunday in July.

Br. R. O. Williams will preach at Granby on the 3d Sunday inst, and at Simsbury at 5 o'clock same day.



## POETRY.

## Better World.

Original.

*There is another and a better world.*

There is a more beautiful world than this  
When man shall rejoice in perfection of bliss,  
No more be annoyed by the discord of strife—  
No diseases shall prey on the organs of life,  
Where pain shall no more be respired with each breath,  
Where no physical suffering shall issue in death;  
But sighing and crying forever shall cease,  
In that world of delight and of permanent peace:  
For God, even God, shall wipe every tear,  
From eyes which knew nothing but weeping whilst here.  
No curse shall be found any more to intrude,  
To harm the creation or creatures of God.  
Saith Jesus the witness—the faithful and true  
'Behold I am making and make all things new'  
In that holy creation and pure—unlike this  
Man shall dwell evermore in a fullness of bliss.

D. H.

## Sketch.

A mother was kneeling in the deep hush of evening, at the couch of two infants, whose rosy arms were twined in a mutual embrace. A slumber soft as the moonlight that fell through the lattice over them like a silver veil, lay on their delicate lips—the soft bright curls that clustered on their pillow, were slightly stirred by their gentle and healthful breathings, and that smile, which beams from the pure depths of the fresh glad spirit, yet rested on their red lips. The mother looked upon their exceeding beauty with a momentary pride, and then, as she continued to gaze on the lovely slumberers, her dark eye deepened with an intense and unutterable fondness, and a cold shuddering fear came over her, lest those buds of life, so fair, so glowing, might be touched with sudden decay, and gathered back in their brightness to the dust. And she lifted her voice in prayer, solemnly, passionately, earnest, that the giver of life would still spare to her those blossoms of love, over whom her soul thus yearned. And as the low breathed accents rose on the still air, a deepened thought came over her, and her spirit went out with her loved and pure ones into the strange wild paths of life and a strong horror chilled her frame as she beheld mildew and blight settling on the fair and lovely of the earth, and high and rich hearts scathed with desolation and guilty passion. And the prayer she was breathing grew more fervent even to agony, that He who was the fountain of all purity, would preserve those whom he had given her in their perfect innocence, permitting neither shame, nor crime, nor folly to cast a stain on the brightness with which she had received them invested from His hands as with a mantle.

As the prayer died away in the weakness of the spent spirit, a pale shadowy form stood beside the infant sleepers. 'I am Death,' said the spectre, 'and I come for these thy babes—I am commissioned to bear them where the perils you deprecate are unknown; where neither stain, nor dust, nor shadow can reach the rejoicing spirit. It is only by yielding them to me, you can preserve them forever from contamination and decay.' A wild conflict—a struggle as of the soul parting in strong agony, shook the mother's frame, but faith and the love which hath a purer fount than that of earthly passions, triumphed, and she yielded up her babes to the spectre.

'Behold!' said Death, as he touched the fair

forms, and the beauty of life gave place, to a holier and yet deeper loveliness, 'behold, the smile of innocence is now forever sealed. They will waken where there is neither blight nor tempest.' And the benign power whom we call the Spoiler, bore away the now perfected blossoms of immortality to the far-off sky.

## What's the Odds?

'What odds will it make,' said a careless, indifferent person to a sincere Universalist—'what odds will it make that meeting I go to? I enjoy myself about as well at one as another, or rather I do not enjoy myself at either in a very high degree. My wife and children go sometimes to the orthodox and sometimes to the Unitarian church.' 'Perhaps it will make no difference with you,' replied the Universalist, 'but with me it is not so. I have desires which nothing but Universalism will satisfy; I am happy only when I am musing on that theme. This doctrine is 'my meat and my drink.' Cold water to the thirsty soul was never more grateful, bread to the hungry never more sweet, than this blessed heavenly doctrine is to me. Well did Isaiah describe the gospel as 'a feast of fat things.' 'But don't you think you would be as happy to go to the orthodox, or the Unitarian church?—What is the difference?' 'No, my friend,' said the Universalist, 'I can be happy in the belief of no other doctrine. As to the difference between the three, I will tell you precisely what it is. Universalism is to me a table richly loaded with the bounties of Providence. Orthodoxy is a table on which the most fatal poisons lie in every goblet, and every one that drinks dies.—Unitarianism is a beautiful table, covered with the most elegant and fashionable dishes, tastefully displayed, but not a morsel of food of any kind in them. At the orthodox repast men are killed outright: at the Unitarian they die of starvation; but at 'the feast of fat things,' men eat and live forever. And I address you, neighbor, (continued the Universalist) in the words of the prophet, 'Why do you spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Trumpet.

## Home.

Home! what thrilling music is in the sound,—Stranger! far from the spot of thy nativity—hast thou never realized the truth of this? When a stranger in a strange land, you have cast your eager eye around in search of some being in whom you might identify a friend or acquaintance—and have looked in vain, has not then the recollection of 'home' sweet home rushed in all its force and reality upon the mind? Yes, and many an ardent sigh, many a hopeful prayer has arisen from your lonely heart that Heaven would again permit you to behold the sweet and sacred spot. All this for the joys of an earthly home. O pilgrim of mortality—your home on earth is but a transient one. Here, you are but 'a pilgrim and a sojourner.' Your final home is it a better country, even an heavenly—a city that hath foundations, whose builder and maker is God.' True, it may seem as a 'far country' to thee—yet 'good news' hath been heard from its dominions—even tidings of eternal salvation!—'As cold waters to a thirsty soul,' so is this message of joy from the kingdom of glory.

'As when the weary traveller gains  
The height of some commanding hill;

His heart revives, as o'er the plains,  
He sees his home, though distant still.

So when the christian pilgrim views  
By faith his mansion in the skies;  
The sight his fainting soul renews,  
And wings his speed to reach the prize!

Star &amp; Uni.

## Opposition.

Our limitarian bretheren not only appear ludicrous and impious in dealing out damnation to us, for believing that God is infinitely good; but they show the weakness of their own cause, and their inability to maintain it by fair argument. We can never hear these denunciations, without thinking of what was sarcastically said of Jupiter—that when he was quite in the wrong, he was apt to have recourse to his thunder. Surely they would not deal in denunciations, if they had other weapons of defence.

It is a great misfortune not to have mind enough to speak well, not judgment enough to keep silent. Hence the origin of every impertinence.

## Marriages.

In Hartford, by Rev. M. H. Smith, Mr. Ransom Chamberlain of Manchester to Miss Susan M. Chapman of Hartford. And Mr. Ralph Cutler, to Miss Esther Wetherell both of Manchester.

## Deaths.

Mr. Timothy Haskell of the steamboat C. J. Marshall, was drowned in New Haven harbor on the 28th of April.

The loss of Mr. H. will be felt, not only by those who were bound to him by the ties of relationship, but also by community at large. He was a man of a benevolent mind—of industrious habits, and possessed of those qualities which rendered him capable of discharging the duties which devolved upon him with fidelity.

A circle of relatives and friends, are by his death deeply afflicted, and in this time of affliction they can realize the gospel hope by casting themselves upon God for he is able and will be with the mourner when all earthly friends forsake.

Then cease, fond nature, dry thy tears;  
Religion points on high;  
There everlasting spring appears,  
And joys that never die.

May God bless and support the mourners in this hour of affliction. It was he that gave, and it is he that hath taken away. Therefore let us not complain, but say Father *thy* will not *mine* be done.

J. S.

In this city on the 3d inst. Mrs. Lucy Rudge wife of Mr. Emmons Rudge.

## UNIVERSALIST BOOKS.

STREETERS' Hymns, Paiges' Selections, Life of Murray, Ballous' Lectures, Ballou's Notes, &c. &c. For sale by

BELKNAP & HAMERSLEY,  
Exchange Buildings.

B. & H. keep constantly on hand a general assortment of books and stationery, which will be sold on favorable terms.

Hartford, June 24, 1835.

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THE OFFICE of the Inquirer and Anchor is removed to the building formerly owned and occupied by Mr. N. Ruggles in Main St. a few rods south west of the State House square.